in its mother's arms or lap than in a cradle. If a child was to be put to sleep it was sometimes during the day laid on a mattress on the floor; if it was put in a cradle it was rocked to sleep. Women in a tailor's posture could be seen to stretch out the one leg to move the cradle without losing their balance. 854

Nursing. According to the Coran the period of nursing is a full two years. However, it says in the Sura 2, verse 233 that "no one should be charged beyond his capacity .... If they (parents) desire to wean the child by mutual consent and (after) consultation, it is no sin for them ....". In Southern Kurdistan children whose mothers were able to do so were nursed until they reached the age of two. However, many of the women I met were unable to nurse their children themselves. The reason for this may be the lack of proteins owing to the uniform diet, of which rice was the main constituent. Milk powder was sold in the city. It was bought and used, but with poor results, as it was not mixed with sufficient care, and adequate hygienic measures were not taken. On one occasion I saw a [illegible] months old baby, which was suffering from what the Arab doctor called "green diarrhoea" was given in turn a milk mixture, lime-water, and strong sweet tea. From my interpreter's home in Sulaimani the sick child was taken to the hospital, where it was examined by the doctor, but the mother refused to let it be admitted to hospital. On the days following a nurse came and gave it injections against the stomach trouble diagnosed, and gave instructions concerning what the child could – and particularly what it could not – eat; but her directions were not followed. As a last measure to keep life in the baby, a woman who was nursing her own child was summoned in order that the sick baby could be placed at her breast, and on the last night the baby was alive someone was sent to this woman to obtain some of her milk. My interpreter told me that the mother of the sick baby had also been unable to nurse the previous child, which, at the time I was staying in the home, was three years old. My interpreter had kept her little half-sister alive by the help of raw yolks of egg. One was so accustomed to a high infant mortality that a child's life was not considered secured until it began to eat with adults. A certain fatalism was evinced about the death of infants[illegible]. §53 [183] [846] [illegible] [765]

As Islam permits no form of birth control, pregnancies are as frequent as the long nursing period permits. For example, my interpreter's [illegible] year old mother had been pregnant [illegible] times, though on several occasions this had been interrupted by natural abortion. The remainder had run their time, but so many of the children had died young that when I visited the home there were only three living, a son of [illegible] and two daughters aged [illegible] (my interpreter) and [illegible]. The other wife, "my father's wife" as my interpreter called her, was [illegible] and had given birth [illegible] times. Nine of these offspring were alive: five daughters ([illegible] years of age) and four sons ([illegible] months). §49 842

Blackman relates that in some districts in Egypt a husband is not permitted to use scent while his wife is nursing in order that the child shall not get spots all over its body[illegible]. After I had used a not very strongly-scented lotion whilst changing in my interpreter's home, it was declared that the condition of the sick infant had deteriorated because I had been in the same room. §53 §54

A boy, [illegible], is more desired than a girl, [illegible]. Muhammad, who abolished the ancient Arab custom of burying new-born female infants alive, states several times in the Coran that male children are more desirable than female[illegible]. The birth of a girl in Kurdistan might cause a husband, subjected to §42 [144] [illegible] of the back which gives an extraordinary radius of action. In the squatting position the body is suspended from the knee joints; in this posture also women have a big radius of action, and the flexibility of the knee joint is retained to a ripe age. I once saw a 70 year old woman whose body was as supple as that of a young girl. 56

Working positions on the floor with outstretched legs are only used exceptionally, when the feet are to be used to retain one end of a rope to be plaited or a tape for the waistband.

I saw the squatting working posture transferred to an ordinary chair when my interpreter sat on her haunches on the seat of the chair with her needle work resting on her drawn up knees.

The tailor posture is often used by men when resting in the large, dimly lit rooms, the loose cotton covers of which furnish clear evidence of the many naked feet that have been placed on them. When sitting on the floor [illegible] is often used as a back rest instead of a wall.

The great suppleness of the hip joint or the loose ligaments are the reason why, when wearing European summer dresses, the Kurdish women in Sulaimani sitting on chairs in Western fashion often forget command of their legs, which fall out to the side in a straddle.

Pains in the back occur and attempts are made to get rid of it by massage, or, in bad cases, by treading on each other. The woman suffering from the complaint lies stretched-up on the floor and another steps onto her back. This complaint may be due to long hours of work, for example lasting in a tailor's posture. [162]

[illegible]

the tailor posture. On the other hand no sign of stiff knees was seen as a result of a constant standing working position, nor did women suffer from thick legs, swollen or "stiffened" feet.

The Kurds possess great plasticity of body. Resting positions are adopted in a completely relaxed manner and are of great static beauty. [101]

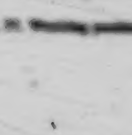

Fig. 31. Working position.

habitat. Voices developed to shout from peak to peak across intervening valleys acquire inflexions to accentuate or suppress the echo of certain sounds, which can never be imitated by the plainsman.

There are about half a million Kurds in Iran, a figure which represents only a fraction of the race; Turkey holds some three millions and Iraq at least one million. In the less-ordered country a reliable estimate is difficult to obtain owing to the widely dispersed areas reached by wandering tribes. Apart from Azerbaijan in the north-west, the mountainous country on the western border is peopled by Kurds as far south as Luristan. The north-eastern province of Khorasan also holds some Kurdish tribes, while certain tribes in Baluchistan may also be of Kurdish origin.

From the time when groups of Aryan-speaking families settled in secluded valleys until the present century, Kurdish tribes were cut off from each other and [illegible] tribesmen, who each regarded his own particular valley as his home, and any newcomer as an enemy who must be killed before he himself was overwhelmed. When man began to keep flocks and herds for domestic use, the tribal exclusiveness was exaggerated by the need to prevent outsiders from sharing the limited areas of good grazing available among the stony hills.

Intermarriage within the tribe has fostered physical resemblances to such an extent that in many cases it is possible to distinguish a man's origin by his face as well as by the way he wraps his headgear and his clothes. But there is no sign of this close blood-relationship having caused physical degeneration. The Kurd has been truly described as having the highest physical development of any race in the Middle East.

I have on occasion been out shooting with a Kurdish chief on the wrong side of seventy years of age, who rode a long and

[illegible]

[illegible] climbed on foot up the steep hillsides with an agility quite equal to my own. On another occasion I saw a villager obliged to be [illegible] years old, whose age must certainly have exceeded one [illegible]. He had a son aged ten by a wife whom he had married in later life. This healthy longevity is the result of simple and clean living, which is common in Kurdistan.

To the stranger the Kurd may appear [illegible] — [illegible] to outsiders [illegible] a smiling and [illegible] with a [illegible] lack of discretion; the greatest secret is common knowledge within the tribe. The Kurd has learned

[text continued on p 289(a)]

[p. 287(a)]

[illegible]

[illegible]

NOTES ON THE ETHNOLOGY OF KHURASAN

This division[1] probably will not last long. The great famine and droughts of 1916-1917 have greatly reduced the numbers of Kurds, and the typhus and other epidemics have rendered many powerful tribes insignificant.

It is noticeable that a Khurasani Kurd differs in his physical structure from his kinsmen in the West, i.e. in the real Kurdistan, exactly as the Persian peasant of Khurasan differs from a western. The Khurasani Kurds are much taller and stronger, but their features are not so finely cut, and the facial angle is not so high as the one seen in the west. The Khurasani Kurds resemble Lurs more than the Western Kurds in their physical type, although fair-haired individuals are much more [illegible] them.* They are a comparatively healthy race except in the vicinity of cities, where disease and opium smoking are frequent.

There is a great deal of unity between all these different tribes, and the feuds which are so common in Kurdistan proper, apparently do not exist. Like all nomads, Kurds possess a greater national feeling than the settled Persians. There are apparently no great differences between the local idioms, and intercourse between tribes is very common, even intermarriage is very frequent.

The language of the Khurasani Kurds belongs to the so-called Kurmanji or the west Kurdish family, and is connected with the dialect of [illegible]. It has, however, is greatly influenced by the laws of the Khurasani Persian phonology. The vocabulary varies very much in different localities, and is either replete with Persian terms in the south, or with Turkish in the north. Many Kurdish families are bilingual, especially in the north, where they often speak better Turkish than Kurdish.

Baluchis.—This is another important tribe of Iranian origin living in Khurasan. They are nomads. Very rarely isolated families become settled, but in one or two generations they lose all connection with the Baluchis and become assimilated with the Persians. The Baluchis who extend their wanderings far to the north, live in the direction of [illegible], [illegible], Turshiz, etc., and have already lost their original language. Further south their idiom resembles the original tongue, i.e. the Western dialect of Baluchi. Very little exact information about their language and folk-lore is available at present.

Physically Baluchis differ considerably from Persians and Kurds. They are usually much smaller, their features are not so regular, and their facial angle is often very sharp. They are an unsightly, lazy, apathetic people, although they possess great predatory spirit. Their women [illegible]

[illegible]

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* The impression concerning this race [illegible] that in Kurdistan proper there are more fair-haired children than in Khurasan, in the West they seem to resemble the Europeans.